

[The Journal of Pedagogy]

[Vol. 2 No. 6]

[1896-02]

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The Journal of Pedagogy

*Published Monthly under the auspices of the Department
of Experimental Pedagogy, B. Y. Academy.*

Vol. II

Provo, Utah, February, 1896.

No. 6.

CIVILIZATION.

This word is often misunderstood, because in its use not all its necessary shades of meaning are considered. Men seem to have a general idea of the meaning of the term, but if asked to give a complete and concise definition, most of them would fail utterly, for the reason above stated. Even leading lexicographers have fallen far short, in the fact that they have given the definition authorized rather by common usage than by deep study on the nature of the word itself. However, as lexicographers are expected merely to reflect in their definitions the usage of their time, they should not be blamed for their deficiency.

Civilization is commonly defined as culture, refinement. The defect here is that the nature of this culture or refinement is not clearly pointed out. Culture may be of two kinds; internal and external. External culture is that of the mind and the body, without reference to the sensibilities. This is the common acceptance of the word civilization, and it certainly lacks the elements both of completeness and of fitness. Internal culture is that of the moral feelings and the religious sentiments. Without this refinement, our boasted civilization is not worthy of the name.

The characterization of mental culture as external may occasion surprise to the thoughtless, but upon mature consideration its justice will be apparent. Many a man of polished manners, sprightly conversation, and brilliant mind has been inwardly dark, brutal, and corrupt. Many nations possessing these outward characteristics have hidden beneath them the most deplorable weakness and corruption of soul. Definitions of lexicographers cannot constitute this seeming culture, true civilization. The great Edmund Burke has truly said, "Our manners, our civilization, and all the good things connected with manners, and with civilization, have, in this European world of ours, depended for ages upon two principles; I mean the spirit of a gentleman and the spirit of religion."

So in all history. It is a deplorable fact that the advancement of a nation in the outward culture referred to is almost invariably accompanied by a decrease in the refinement of the soul. Civilization, in my opinion, should be defined as inward and outward purity, accompanied by corresponding culture. It seems to me that this definition fully covers the ground. The idea of purity is introduced, because too frequently superficial polish is mistaken for outward, and borrowed sentiments of morality, for inward purity. The polish can no more be called true civilization than mere hypocrisy can be considered true religion.

Judged from the standard of inward culture, therefore, many barbarous nations have far excelled Greece and Rome in refinement.

Among the early German tribes, personal purity was the greatest national characteristic, and the highest importance was attached to its maintenance. We, their descendants, advancing as we are in mental and physical refinement, should cultivate the same morality.

In the history of the past, civilization has assumed various phases, with regard to the means of its production. For convenience we may speak of three kinds: that produced by united effort, without regard to individuality; that produced through class slavery; and that brought about by individual effort directed toward a common end. The advancement of nearly all the ancient oriental nations belongs to the first class. There must be some strong mind to direct such efforts to the desired end. Hence the absolute monarchies of that time, wherein Egyptian, Babylonian, Chinese, and Persian civilization could flourish. Upon the withdrawal or the deterioration of this strong control, the civilization must necessarily collapse, as in the first two nations, or decline, as in the last two.

The second class of civilization is represented by Greece and Rome. Individual freedom was allowed the higher classes, but their privileges were made of worth to them by the slavery of the lower. The cause of decline here would necessarily be the servility and immorality of the higher classes, whereby a centralized, monarchical power was substituted for the previously existing republics.

Our own civilization is the highest example of the last class. The pure republic is its fit government. Its destroying cause, if such destruction shall come (which God forbid), will be the degradation of the ruling power, the people as a whole.

The question arises, are the two elements mentioned by Burke

necessary to a perfect civilization, or was he mistaken in making such a statement? Remembering the definition of the term civilization, let us examine Burke's statement in the light of that definition. We will first determine what the spirit of a gentleman is. In its entirety, this term may be defined as follows: The spirit which prompts one to improve himself in every particular, to work for the good of the community in which he lives, and to be carefully considerate for the feelings of others.

The meaning too often applied to this term is a negative one. The man who does nothing to offend others is characterized a gentleman, without any consideration for his positive usefulness. Hence the erroneous idea, prevalent in monarchical countries and to a limited extent in our own, that men of leisure and inactivity are gentlemen. Upon this idea depends to a great extent the existence of the so-called higher "classes" of a community.

With the rise of democratic ideas, the fact has been established that the artisan who cultivates his faculties, performs his work well, and is considerate of the feelings, rights and benefits of others, is a gentleman in a much broader sense than is the person of leisure who neglects any one of these requirements. Indeed, if the case is stated fully and emphatically, the former is a gentleman in the full sense of the term; the latter is none.

It may appear that the gentleman described above possesses all the attributes necessary so make a perfect civilization, and that the second characteristic named by Burke is superfluous. The fallacy of this is difficult to prove, because of the generally accepted idea of a perfect civilization. There are two lines of argument leading to the proof of the correctness of Burke's proposition. For convenience we will call them respectively, the positive and the negative argument.

The negative first. It will be found by careful reading of history, that in all the attributes of a perfect civilization, no pagan or irreligious nation has advanced so far as a corresponding nation of worshipers of the true God. Compare, for example, the Jews and the Greeks. While the latter outstripped the former in intellectual and physical development, they were decidedly inferior in those much more essential elements of civilization, spiritual advancement and personal purity. Indeed, as the Greeks advanced along the line of intellectual progress, they rapidly deteriorated in all that confirms civilization and makes it of value. Hence the destruction of their

national unity. It has been far different with the Jews. Among their most prominent characteristics was their strict obedience to the moral law. This obedience was enforced upon them by penalties more severe than those for like offenses in any other nation. Even in the days of their greatest decadence, there was a strong element among them who avoided serious sins, and cried out against them in others. The result of this strong national characteristic is seen in the separate and distinct Jewish nation of the present; scattered, it is true, among all civilized nations of the earth, but still preserving a strict autonomy which argues well for future permanence.

A more striking example, however, may be found in our own day. Taking China as the most characteristic pagan nation, the fact will be at once apparent that her people are far less highly civilized than the inhabitants of any typical Christian nation.

So has it been with individuals. The highest type of manhood has never been produced in an irreligious man. There has seemed to be something lacking. That lack has usually been in the direction of restraint upon the unwise and sinful human impulses, producing an absence of regard for the feelings of others, and the good of the community at large.

Your extreme infidel sustains his position rather by ridicule of the principles he does not appreciate or believe, than by substantial proofs of incorrectness. The key to his position is the fact that he attempts to prove by sharp and unjust ridicule of the *false elements* of religion, that *all* religion is false. And this very absence of logic prevents his realization of the higher possibilities of ethical knowledge in the fact that he substitutes so-called orthodoxy for the broad and true religion, which incorporates as its tenets all truths from all sources. Hence the tendency of the writings he produces is to eradicate from his own mind and from the minds of his believers, that greatest and highest element of intellectual advancement, a willingness to acknowledge a power higher than that of man, an intelligence to which man may rightfully and hopefully aspire.

Compare Voltaire with any typical Christian philosopher. While in mere intellectual brilliance the great Frenchman may excel many, yet the tendency of his works is to produce in the mind a *vanitas vanitatum*; you feel after reading him that the greatest incentives to earnest exertion have been removed, and the bonds of morality and self-sacrifice to the good of others, which must hold society together, are broken. "By their fruits ye shall know them;" and one of the

most prominent fruits of the infidel's philosophy is the belief that as regards eternal happiness, "all is vain."

Compare Napoleon with Washington; the one the embodiment of ambition, the other of patriotism; the one, in effect, an infidel, the other a devout Christian. As regards the nature and the results of their work, there can be no difference of opinion. Washington wept at the sufferings of his men at Valley Forge; at the close of a great battle, when Napoleon walked over the field and one of his officers deplored the loss of the brave men lying there, the conqueror said: "When one wants an omelet he must break a few eggs."

But negative proofs are not sufficient to establish a fact. We return to the positive argument. Christianity is the highest and purest religion. In its purity it inculcates the belief that self-improvement and the improvement of others, in all the elements of wisdom and of goodness, is the duty of each. It teaches that the point of advancement to which God has attained may be reached by His children; that the moral law must be lived up to in all its fullness; that a complete development is necessary, including all the faculties of body, mind and soul; that intelligence and wisdom will constitute our eternal glory and happiness; that independent thought is absolutely essential to enable us to attain the end for which we are striving; that the aim of this human existence is to approach as nearly as we are able, the attributes and the powers of our Savior, Jesus Christ; and that after our earthly existence is ended, we shall resume under infinitely more favorable conditions, and with inconceivably greater rapidity, our individual intellectual and moral progress. If there is a pagan or an infidel philosophy covering so grand and perfect a scheme of civilization, it has failed to make itself apparent.

Many more proofs might be adduced, but to those familiar with modern revelation on the subject of civilization, this will be sufficient to prove that Burke was right when he declared the dependence of civilization upon the spirit of a gentleman and the spirit of religion.

Uncle Ned—Been fishing, Johnny?

Johnny—Yes, sir.

Uncle Ned—Catch anything?

Johnny—No, but you bet I will when I get home.

*HEALTH-STATUS OF GERMAN TEACHERS.**

By a decision of the mixed school commission of February 10, 1895, the city district physician was requested, in connection with the school physicians of Leipsig, to render an official opinion as to whether it is in the sanitary interest of the teachers to raise the number of hours of duty to thirty a week. Objections to the proposed increase from the standpoint of health were made by the teachers themselves at the time the committee was in session. Hence the medical investigation was instituted.

After a thorough sifting of the facts and circumstances and a careful deliberation, the commission came to the following conclusions: (1.) The school physicians are of the opinion that the teachers exhibit in themselves a constitution (*menschenmaterial*) which is unfavorable to health. (2.) This unfavorable state of health is aggravated materially through the profession of the teachers. (3.) It is not recommendable to impose upon teachers additional labors in the form of more hours of service.

It would be interesting to consider some of the tabulated results of the committee's work. A few of the statistical facts are presented below.

Of the teachers examined there were:

		WELL.	ILL.
I. Bezirk Schools	734	432 or 58.9 pr ct.	302 or 41.1 pr ct.
II. Burger Schools . . .	323	230 or 54.4 "	193 or 45.6 "
Total	1157	662 or 57.2 pr ct.	495 or 42.8 pr ct.

Thus from the body of Leipsig teachers 42.8 per cent. are to be looked upon as sickly; that is, they suffer, according to medical diagnosis, from nervousness, or chronic catarrh, or lung ailments and anæmia. The disorders fall into the following categories: 16.3 per cent. (of all teachers) are nervous; 12.9 catarrhal; 16.3 pulmonary; 3.4 anæmial; 4.3 nervous and catarrhal; 1.9 nervous and anæmial; 0.5 catarrhal and anæmial; 1.1 otherwise ailing. Accordingly 22.5 per cent., not quite one-fourth of the teachers, are nervous, and 17.7 are afflicted with chronic catarrh.

It will be noticed that only(?) 41.1 per cent. of the teachers in Bezirk schools have injured health, whereas 45.6 per cent. of the

*Letter from Prof. O. W. Andelin of the B. Y. Academy, now on furlough. His present address is Blumengasse 10I, Leipsig, Germany.

Burger school teachers are ailing. A difference which is no doubt due to the higher average age of the latter.

In order to get an exact survey of the health condition of the Leipzig teachers, it was suggested by the *Leipziger Lehrerzeitung* that an arrangement into grades, according to age, would be the most practical; the teachers ranging from 20 to 40 years to be divided into four groups, each including five years; those from 40 to 50 years into another, and all over 50 years to constitute the last division.

In the following gradation are sixty-eight extra teachers included, who were not present at the doctors' examination, and whose state of health was accepted upon their own statement and the judgment of the Director.

(A.)

BEZIRK SCHOOLS.

Of the 790 teachers there were:

Sick.

Between 20-25 years.	50-	6.3 per cent.	8-16.0 of group.
" 25-30 "	245-	41.0 "	89-36.3 "
" 30-35 "	192-	24.3 "	82-42.7 "
" 35-40 "	101-	12.8 "	46-45.5 "
" 40-50 "	140-	17.7 "	64-45.7 "
Over 50 years	62-	7.9 "	31-50.0 "

790-100.0 per cent. 320-40.5 of group.

(B.)

BURGER SCHOOLS.

Of the 435 teachers there were:

Sick.

Between 20-25 years.	14-	3.2 per cent.	5-35.7 of group.
" 25-30 "	61-	14.0 "	19-31.1 "
" 30-35 "	99-	22.8 "	38-38.4 "
" 35-40 "	79-	18.2 "	42-53.2 "
" 40-50 "	112-	26.9 "	63-53.9 "
Over 50 years	65-	14.9 "	35-53.8 "

435-100.0 per cent 202-46.4 of group.

(C.) Of total 1225 teachers there were:

Sick.

Between 20-25 years.	64-	5.2 per cent.	13-20.3 of group.
" 25-30 "	306-	25.0 "	108-35.3 "
" 30-35 "	291-	23.7 "	120-41.2 "
" 35-40 "	180-	14.9 "	88-49.0 "
" 40-50 "	257-	21.0 "	127-49.4 "
Over 50 years	127-	10.4 "	66-52.0 "

1225-100.0 per cent 522-42.6 of group.

The average age of the Bezirk, or district, teachers is 34.5 years; of the Burger teachers 38.6 years; that of the whole number 36.9 years.

One cannot doubt but that these figures express a certain law. The younger teachers show already, with 20.3 per cent. sickly, a strikingly bad condition of health. In the next 10 or 15 years of service follows a constant increase of sickly teachers, until between 35 and 40 when the last raise enters. It appears that the teacher who has remained healthy until his fortieth year, continues so, and seems to be able to withstand the evil effects of the school-room. Undoubtedly there is a causal relation existing between the highly increasing prevalence of ailments among teachers and the profession of teaching. For with teachers there reign in such predominating measure health disturbances which are theoretically ascribed to the influence of the school, that other ailments almost wholly recede in comparison. On the other hand it is not to be disguised (and the above table teaches it) that teachers upon the whole present constitutions of lesser resisting power, because already in their young years (between 20 and 25, and 25 and 30 years), after a comparatively short professional activity, they add a very considerable contingent to the sick list.

The above are the main points in a clipping which I made the other day. It would be interesting to know to what extent the condition of teachers in other cities agrees with this. Statistics from other professions are not at hand and hence a comparison cannot be made to see whether the teacher is in better or in worse health than members of other callings. At all events one must confess that the state of the Leipzig teachers, physically, of whom nearly one-half are sick or sickly, and almost one-fourth are nervous, is not at all gratifying.

What is the cause? Is it the confinement to which teachers are subjected, or is it the excessive number of hours work? Or does the cause lie back in the student period? Physical education is emphasized here, so perhaps the cause could not be imputed to lack of exercise. The proposition that teachers have not as good *mensch-material* as others is rather original. If that be the case, it must be that those who incline to the life of a teacher are as a rule people who are not so strong physically as the average. It is at any rate a subject that can well occupy the attention of superintendents and teachers in Utah.

O. W. ANDELIN.

THINKING VS. THOUGHT-GATHERING.*

I.

It is surprising how few are the people that think. The "thoughtless multitude," is no merely rhetorical phrase. Nothing is truer, even of well-informed people. It was believed that universal education would make all men thinkers, but this thought has not been realized. It has merely furnished, universally, thoughts ready-made. The ratio of real thinkers remains about the same. Indeed, it would not be reckless to hazard the opinion that they are probably fewer in this age of newspapers and electricity; for many educated people whose heads are now filled with thoughts from books, might have been thinkers had they been thrown more upon their own powers.

It seems to me that our Elders, be their information meager or extensive, must become thinkers if they would have their preaching virile enough to breed thoughts and acts in their hearers. Let me develop further this figure, for in it is set forth, I believe, the vital distinction between first-hand and second-hand thoughts

Look over the circle of your acquaintances and pick out a man whom everybody praises for his brilliancy. Gifted primarily with a splendid memory, he has added to the charms of a vivacious mind the graces of rhetoric and elocution. In fete or social circle he is the admired of all admirers. Now, by the first impulse of one's reasoning one would say such a man should have many deciples. Nothing could be further from the truth. If he has followers at all, depend upon it, they are the most superficial of imitators. Why is this?

Now look over the circle again, and pick out the man who actually has deciples. In point of dazzlingness, if I may coin a word, he does not begin to rival the first, yet in real power to shape the destiny of the people among whom they live, they are not to be compared at all. The preaching of the first may charm us, that of the second seldom fails to warm us. We applauded the first; we heed the second. To the first we come for entertainment, to the second for counsel. The one may indeed be an electric fountain, but its waters at best will taste of the pipes; the other is nature's spring, sparkling forth among the beaded moss of rocky cleft and

*Chapters from "Preaching and How to Preach," a book in course of preparation by Prof. N. L. Nelson. Let the reader mentally change *pr* to *t*, and the thoughts here presented will, it is believed, be applicable as well to *teachers* as to *preachers*.

cavern. The first, conscious of borrowed finery, guards jealously the machinery that enables him to produce such splendid effects, and hence we can only guess at his inner life; the second, glowing with the warmth of original discovery, makes us feel rather what he is than what he does.

What then is the specific difference between these minds? It is a question of native thinking; the one is a mere lodging-house for thoughts, polished, brilliant, cosmopolitan, perhaps, as lodgers are apt to be, but always hiding their real selves; the other is a home, a birthplace of thoughts, crude, unpolished, even homely, perhaps, but withal loving and lovable, as *children* are likely to be. That we should reverence and be influenced by the latter more than by the former is not strange; for it is incontestable that we trust whom we love, not whom we admire merely.

Thinking may thus be called the virile power of the mind; and minds will be fertile in reproducing themselves just in the ratio that they are vigorous and exact in their power to think correctly. On the other hand it may be said of minds whose powers have been vitiated by trashy literature, that they are emasculated; and of minds whose thinking powers never having been used, have never been developed,—the vigor designed for these parts being used elsewhere,—that they are impotent. Emasculated minds have so lost the tone and vigor of all the faculties as to be fit only for mechanical operations and these generally of a lower order. By minds impotent I mean first those merely that have not developed virile power,—power to think independently; the power that makes deciples. Such minds are, for the working purposes of the world, still most useful. They are mirrors reflecting, prisms refracting the discoveries, inventions, and thoughts of the world; cisterns filled by rills of knowledge from every point of the compass; reservoirs whence are drawn by mere mere compilation most of our text-books, literary-hash books, reviews, essays, lectures, sermons.

But all such minds desire to seem profoundly original. Editors mix vituperation with their borrowed ideas in the hope that muddiness may be mistaken for depth. Teachers sometimes change text-books that the source of their supplementary talks may not be known to students. Preachers (in the world) swap sermons, suppress quotation-marks, look learned, and say in sepulchral tones: "Thou shalt not steal. "Yet all these people are the very woof, if not the warp, of society.

There may in fact be, as already pointed out, much brilliance with very little native thinking power. Indeed, it might seriously be contended that, for mere purposes of conveying facts and expanding the field of knowledge, minds trained to voice the thoughts of others are superior to native thinkers as having a wider range and being, as it were, a sort of books with tongues. But where *character* is to be formed, where evil habits are to be uprooted, and good ones planted in their stead, there is need of a warmth and positiveness of conviction never found disassociated from genuine thinking.

It is for this reason, I maintain, that whatever else they may or may not be, Latter-day Saint preachers must be thinkers. And so, it may be said, they are, in every case where their discourses tell for good among their fellow-men.

In a former article I had occasion to divide our Elders into four classes, viz: (1) those who read much and think much, (2) those who read much and think little, (3) those who read little yet think much, and (4) those who read little and scarcely think at all. The last might better be classed under minds dead, since they have neither thoughts of their own nor of any one else. But I have paid my respects to this class in a way sufficiently pointed in former chapters.

It will be seen that the parallel I have attempted to draw in the foregoing is between the second and third class—those that read much yet think little and those that read little and think much. Now, it is quite safe to affirm that most of the marvels accomplished by preaching in this dispensation have been by men of the latter class. Nothing is more common than to read in the biographies of the natural leaders among us that they enjoyed no advantages of scholastic training. Thinkers for the same reason, are the men that dominate society among us today, not only from a religious, but also from a social and an economical standpoint.

When these men arise to speak, they say something, because they have been thinking something. The people listen, heed, and act upon the counsel given—such is the power of real thought. Their sermons are often crude in composition, illogical in argument, and lacking in consecutiveness; seldom do they possess the external graces of oratory. What matter? Latter-day Saints ceased to look for acrobatic feats in word-building when they left sectarianism. Sufficient for them if their minds be stirred to activity: they are not scrupulous as to the way it is done. Had there been no worse ser-

mons than these, I should not have been induced to write these criticisms on preaching. However, let it not be thought that there is no room for improvement in this class. But more of this later.

What made these men thinkers? Dire necessity. Thrown face to face with mankind and with nature, and not having the thoughts of others in their heads, they were compelled to think what to do and how to do it. This emergency set the wheels of thought in motion, and that is all that was required. Once started, they go on forever. No one but the angel of death can stop them; nay, even he cannot: he but oils the bearings that thereafter they move noiselessly.

These men have sons that might become all that is implied in the first division—men that read much and think much; but too often they fall early victims to a system of fact cramming. Thoughts ready made are so easily accessible, so tastily dressed, and so immediately effective for display, that these youths never awaken to the need of the thinking faculty. Indeed, if their teachers, by a combination of circumstances, force the birth of a homeling, it is so mishaped by comparison with book-thoughts as immediately to be disowned.

Son and sire are now pitted against each other as preachers: book-learned brilliancy against rough-hewn thought. As before pointed out, the people are entertained by the first, but counseled by the second. But note this tendency: the rising generation, incapable of thought-discrimination, are insensibly caught by externals. The more the artistic culture of the world finds its way into our schools, the more difficult does it become for these scions to appreciate the homely thoughts of their fathers. The fathers, with clearer preception, accustomed to weigh things rather than words, are grieved at the high-falutin shallowness that they see becoming popular with the young. The breach is likely to widen. On the one hand the fathers, having the choosing of the preachers, will continue the good old sermons; on the other, the children, unwilling to look upon truth in a homely garb, will find—do find—a thousand pretexts for staying away from meeting.

Let us give this problem a little thought. In this wide-spread captivation for outward form may be seen, by anyone who will give it a moment's reflection, one element of a mighty intellectual evolution just now beginning to sweep over Zion. Thinkers we *must* call those Elders who, in the past have deserved the name of preachers at all; but God never intended that they should stop short of becoming

cultured thinkers, as are most of our leading speakers now. There will be no resting place below the summit. A similar evolution has already swept over us in methods of agriculture, in style of architecture, and in the amenities of dress and social usage. Nor have we failed to appreciate the blessings of these changes. It seems to me, therefore, worse than idle to stand in opposition to this great evolution of mind.

In the past, preachers who read little and thought much have sufficed for our growth. Preachers that read much and think little may mark the transition. The time will be short; perhaps I should be more exact to say, such preachers *are marking* the transition. The preachers of the future will be they who read much and think much; by which I mean men of wide general culture and profound thought; men that will study the art of preaching both as to matter and manner, with no other motive than that they may be able to save souls.

There are many reasons why this must be so. No greater compliment can be paid a man's intelligence than to say he is a thinker. But a carpenter is not always an architect, though both be thinkers. The difference is one of culture. Thinking is like fire: it needs fuel. The more fuel the greater the warmth, the brighter the light. Thinking is conditioned by the amount and the variety of material gathered into the mind's work-shop. That many work-shops are turned into mere store-houses does not count against the need of material for thinking.

The material gathered from the area of but a single life's experience may have been sufficient to produce a thinker; the thinking may even be clear and intense, but it will be too narrow to be wise or trustworthy. Thinking that shall benefit a city must be based on a clear perception of the needs of the whole city, not alone on those of the individual thinking; thinking that shall benefit the state must be from knowledge at least commensurate with the state lines; thinking that would benefit a nation must spread out the map of the whole country; thinking that would benefit the world cannot afford to despise any knowledge.

Now, this last is what we set out to do. It is for this reason that we need the broadest culture that education can give, coupled with the profoundest thought that the mind is capable of. That our thinking at present is shallow is best evidenced by the fact that we fail, sometimes ignominiously, to control matters and things in a very narrow precinct.

My next question is: What is thinking? Before I attempt an answer, let me show you the thinker at work as compared with the mere gatherer of thought.

The first goes to nature and trusts rather his own eyes and ears than books; the second will climb to the top shelf of the library, fight his way through cobwebs quivering with busy spinners, seize hold of a dust-begrimed book on zoology—all for no other purpose than to find out how many legs a spider has!

If the first be appointed to lecture, or to write an essay, he prepares the skeleton of it and takes stock of his mental material. Thus he discovers at once wherein he will need to read further or observe more accurately. But the second, if given such a task, asks immediately: Where can I find something on it? And this will be true of him, even though it be a matter in which he is supposed to be better informed than anyone else. He distrusts his own powers of observation and thought and well he may, as one who has leaned on others all his life. Other eyes have looked for him, other ears heard, other imaginations conceived, other minds composed and written, and his work has been chiefly to transfer bodily to his own mind the finished product on the printed page. Books are the end of argument to him. "It is written" is his guide, and he applies it as well to books in general as to Holy Writ.

The thinker also uses books, but only to get the material for thought. He so far distrusts the material thus found that he will read many authors, so as to be positive of the data from which he reasons. Books are generally a lengthened tissue of inferences. For every conclusion whose premises are given, ten are baldly stated without reasons. These ten he *might* accept, as does his unthinking colleague, without question. Surely it would save time and mental effort. But his mind is too vigorous. Having developed a sharp set of mental teeth he cannot bring himself to feed on hash.

"What brought the author to this conclusion?" he asks. "I will call up the facts again and try them over." Often he proves these conclusions wrong, and learns thereby to distrust the generalizations of other men. And even when conclusions are found to be just, this retracing the history of a thought proves most excellent for mind discipline, and yield him pleasure second only to the original finding of thought. So, too, his mind grows in another direction; for the habit of seeking out the springs of human thought leads naturally to the searching after reasons for divine thought, as ex-

pressed in revelation. And this is the very essence of true philosophy—thinking the thoughts of God after Him.

Another distinction is to be noted between the thinker and the gatherer of thought, viz, in the habits they form. The thinker, pausing as he does to verify the important conclusions of his author, finds that he can read but few books during a year, hence he is exceedingly jealous of the company he keeps in the library. Books trashy, frivolous, illogical, rehashed, his mind instantly detects and rejects as unwholesome. His colleague, not having this mental guage, reads everything indiscriminately, having no other rule of selection than keeping up with the latest craze. He probably reads ten books to the other's one, but the ratio of real power gained thereby is as ten to one in favor of the thinker.

It may be remarked that the difficulty in setting the thinking faculty in motion increases with years. Especially is this true where it has atrophied through non-use while adjacent faculties are highly developed. The mental energy has in such a case cut its channel, and it is exceedingly difficult to stop it long enough to make it rise above its banks and overflow the arid regions of thought. But where the stream can hardly be said to have begun flowing in any direction, as in childhood, or where it has spread out and dried up or stagnated, as in the great mass of stolid adults that never read nor think—it can be induced by skillful management to flow as readily through the channel of thought-making as of thought-gathering. But the volume and force of the current will depend upon how early and how assiduously this management takes place.

But thinking is a difficult process to set going under any circumstances. Talk about laziness! For every physical drone in our communities there are one hundred mental sluggards. And the reason is not far to seek. The man that feels like shirking physical labor is driven by sheer force of shame and ridicule to work the lazy microbes out of his muscles. But what of the mental shirks? There are no such weapons wielded over them? A smutty face needs not fear ridicule in a coal-mine. Those who might wield the weapon are so few comparatively, as to be neither heard nor heeded; besides, their time is too profitably taken with themselves. And so it happens, the slothful in mind are received with open arms by the society that disowns the slothful in body. *Received* by society, did I say? Bless their darling insipidities! They *are* society, if my drawing-room recollections serve me truly.

But why continue the parallel further between those that think and those that allow others to think for them? Surely it is not necessary to prove it a desirable thing to become a thinker. It will be difficult to find people of any intelligence who, according to their own estimation, do not believe themselves already so. Perhaps not a half-a-dozen readers of these pages will say: "This is meant for me." Well, ask yourself: "Is my course continually upward intellectually?" The thinker is never truly delighted save when going up-hill—that is, bending his mind a little harder today than he did yesterday. It is the bending that gives him pleasure; and as the faculty grows more vigorous by the exercise, it requires a little harder task each day to bring the accustomed delight. Hence if you would have a man's course continually upward, make him truly a thinker. Are you such a one?

Not so with the thought-gatherer. His gait will be upward and downward as the publishers lead. Perhaps in the majority of cases, the *man* will end by walking the dead-level grade of the newspaper, and the *woman* by going the down-hill grade of the sensational novel,

Then how shall an Elder in Israel set to work to get his mind into the habit of thinking? The answer will be found in any good work on logic or psychology? The technicalities and abstractness of these sciences do not, however, suit the purpose I have in view, which is to assist the multitude of our preachers whom, without training leading up thereto, these explanations would only confuse. Have you a little four-year-old son? Bless his bright eyes, he is the book I want. *His* tiny mental clock was last wound up by the angels; watch its movements if you would know how they do things in heaven. Can you find an egg more full of meat than he of the finding-out spirit? It would seem that everything he eats and drinks turns into wriggling question-marks. And they are all alive, too. Like imps they lurk in his ears, peek from his eyes, insinuate themselves among his fingers and cling to whatever his hand touches. On every breath they float outward, like motes on a sunbeam. He was a wise man that invented the interrogation point and made it a hook! Is there anything great or small to which a child will not attach one of these little harpoons?

Now, why does the Creator thus organize the child! First of all for the child's own sake, that it may rise above its environments. But is there not sometimes a sly suggestion—as if the angels had

said: "Now if this bright soul is sent there, will he not help a stupid father to think?" Be this as it may, any father that will answer all the questions of a wide-awake son will not fail to become a thinker.

Here then is the key-note of learning to think. Be as endlessly inquisitive as a child, But, unlike the child, answer your own questions, otherwise this spirit of inquiry may lead you to be merely a book-worm.

"But suppose we cannot answer them?" Alas for the *can't*! One of the first messages the thinking faculty sends back on being given a difficult question is: Too much for me. Now, what will you do? I ask, what *did* you do when your arm and back said the same thing to the question involving a shovel and a muddy ditch? Did you heed the cry of your arms? No; had you done so your children would have cried for bread. Neither heed the cry of your brain, lest thereby you lose the bread of life. I cannot emphasize this point too strongly: hang to the question, even though apparently it be like looking into black chaos. The light will break in time. The mist is behind not in front of the eye.

Neither allow your mind to slip cogs. I remember a student coming to me for the solution of a difficult problem. "No, my dear friend," said I, "I will not tell you the solution, but will ask such questions as shall enable you to discover it." Half a dozen questions were satisfactorily answered; three more, and the light would break. But at the next, she exclaimed pettishly: "Oh, why don't you tell me, do you multiply or divide?" Want of attention causes the mind to slip cogs. Cultivate such concentration that a cannon fired over your head will not make you lose grip of your thought. A mosquito will do it now, no doubt.

You may have observed potatoes, in one case growing all to vines, and in another going all to seed, leaving scarcely enough top to locate the precious crop below. Now, men are often thinkers by halves in the same way. One man is full of questions that he cannot answer; another is full of answers that he cannot call to mind. Neither one is a thinker. But then put them together, and much thought would be evolved.

How many men are like the last—able to acquit themselves clearly, voluminously, and refreshingly, if some one will but work the pump handle! How grateful they are to the man that enables them to spout thus gushingly!

But these are not thinkers. The living wells only, whose waters overflow by internal force, are worthy such a name. A cow that looses the power of raising her cud fails to thrive and grows sick; something similar to this takes place with the man who, unaccustomed to commune with himself, has lost the companionship that was wont to stir his mind to activity. The "cud" must be restored in each case or disaster will follow.

The thinker must not only be able to ask himself questions far remote from his immediate thought, but must, as the thought progresses, see at every turn of word or phrase the associations and objections that a merciless critic would see. He must in fact be his own adversary, and an unrelenting adversary; and though this adversary utters no word, yet will he heed all the objections of his double self and reply to them as if they were formally made.

Suburban Boy --Mamma, th' train I always take to go to school ran off the track and ever so many got hurt.

Mamma--Merciful! How did you escape?

I played hookey.

My precious darling.

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Little Dick --Miss Mamie is awful shy, isn't she?

Little Dot--Why?

Little Dick--She has most of her clothes made just like men's, so men wont get in love with her.

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* *

"Hi, Jimmy, wot's de matter?"

"Back's blistered."

"Swimmin' or lickin'?"

"Both."

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Illustrating the Process. --The little girl had amputated her doll's head, legs and feet, scattered their sawdust, and otherwise reduced them to a condition of primitive chaos. She was discovered in the act of trying to reconstruct them.

"What are you doing, Natie?" asked her mother.

"I am playing the first chapter of Genesis," she replied.

EDITORIALS.

PROPOSED SCHOOL LAW—THE ALLISON BILL.

Before us lies a copy of the bill for a new school law, recently introduced into the Senate by Mr. Allison. It is a voluminous document and will make over sixty pages, we should judge, of the ordinary statute size. We are not aware as to who is its author,—someone, evidently, who is familiar with school matters. The bill makes use, verbatim, of many sections of the old law, recasts other sections, and withal adds much that will be of vital interest to the profession. We despair of doing justice to it in an editorial. We shall therefore touch only a few of the salient points, and trust that every faculty will write their representative for a copy, and then take time to read it, section by section, and transmit in proper form to the Legislature the results of their findings.

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One of the first things which strike the reader is the great number of verbal inaccuracies. Slight though these errors be, they result in want of clearness and in forced constructions. Most of them occur through omitted auxiliaries and the careless use or omission of pronouns and prepositions. Then words in a series are, with rare exceptions, punctuated thus: —, — and —. The correct punctuation is thus. —, —, and —. This is a very common error. The impression seems to be that *and* takes the place of the comma, which is true only of words in pairs.

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The first article sets forth the duties and obligations of the Superintendent of Public Instruction. He is to distribute the school funds, prepare and transmit to the suitable officers all forms and regulations for making reports, and the necessary blanks and school registers. He is to print and circulate,—it does not specify among whom,—a summary of his opinions and rulings. He must visit every county, and the principal schools in each county, once a year while school is in session. He shall meet “with such officers as may attend his appointments,” and lecture to institutes, and public assemblies upon topics calculated to promote the interests of education. Just previous to the sitting of the Legislature, he is to print in pamphlet form one thousand copies of his report, which is required

to be very complete as respects his labors, experience, observations, and suggestions, in relation to the schools, their revenues, plans of study, buildings, furnishings, etc., and he shall make comparisons with former school years, and with private schools, colleges, and academies in the State.

Most of the foregoing is good and to the point, but one is tempted to smile at a requirement like this: "He shall prepare * * *all necessary instruction for the organization and government of district schools.*" This is precisely what normal colleges are trying to do by four year courses of study.

The salary is allowed to remain at \$1500 per year. It is not in the power of the Legislature to change it during the next four years, as it is fixed for that time by the Constitution; otherwise it would be a serious mistake not to increase it, say, to \$2500. As it is, no first-class officer can afford to devote his exclusive time and attention to the office; yet, what with having to act on the Reform School Board, and be chairman of the State Board of Education, in addition to the above named duties, it is difficult to see how he will find time for anything else, save by leaving his work half done. For the latter alternative, however, he has many illustrious precedents.

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A State Board of Education becomes necessary by enactment of the Constitution, and this is how Mr. Allison's bill provides for it: "The Superintendent of Public Instruction, the President of the State University, and three other persons who are or have been teachers of large experience and eminent professional standing, to be chosen by the Superintendent of Public Instruction, shall constitute the State Board of Education, of which the Superintendent of Public Instruction shall be chairman."

Two characteristics, aside from professional qualification for the office, should be sought in a state board of education, viz., political non-partisanship and ability to work in harmony. We do not see how these characteristics can better be attained than in the above way of constituting this Board.

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The much discussed need of doing away at some period in a teacher's life with examinations, is met by giving the State Board of Education the power to grant life certificates for high school and grammar grades. Candidates must be at least twenty years of age

and have taught successfully for two years. Provision is made that graduates from the State Normal School shall receive such certificates without examination, and without having taught at all. In the latter respect the bill should, in our opinion, be amended. Provision should also be made that graduates of other institutions of recognized standing,—say, Harvard, Michigan, or certain home institutions, for example,—may receive equal consideration.

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We respectfully suggest the following amendment or addition to the article on text books:

“Each school district in the State shall furnish necessary text-books and stationery for every pupil enrolled in the schools of such district, and the cost thereof shall be counted among current expenses. Provided, that such text-books shall remain the property of the district, and shall be loaned to the pupil only on the written promise of the parent or guardian that such property shall be returned in good condition, ordinary wear and tear excepted, whenever such pupil shall discontinue school; or in lieu thereof, the price of such property, which shall be named in said written promise, shall be paid to the treasurer of the Board before such pupil shall again be permitted to enter the school.”

The reasons for this section, or for one covering the same ground, are well set forth in a series of resolutions recently adopted in a convention of teachers and school officers of Utah county called to consider the needs of school legislation:

Resolved, That school books be free. (a.) Because, otherwise, the schools are not really free. (b.) Because the cost of books keep some children out of school, and these, perhaps, the very children who need schooling the most. (c.) Because some parents are too poor to buy books, and too proud to be willing to have their children enter as paupers. (d.) Because the book tax introduces invidious class distinctions,—a line of separation that should not be tolerated in any American school. The pupils should meet in school on the same level as they will afterwards at the polls when they come to exercise the right of suffrage. (e.) Because the work of the school cannot be carried on promptly and efficiently under the present system. (f.) Because free books on the whole are cheapest. Nearly one-half of the present money expended on books might be saved by buying at wholesale, and the additional State tax would hardly be felt by the majority of those who patronize the schools. (g.) Because free books would add a considerable number of pupils, and highly affect the efficiency of the schools.

It might be added that the experience of Salt Lake City, and of

other places where the experiment has been tried is decidedly in favor of free text books.

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Whether this bill shall become law is extremely doubtful. The impression seems to be gaining ground in country districts that a *pro rata* distribution of the school funds is not fair. Popular centers thereby live on cream, so to speak, while remote and sparsely settled districts must, forsooth, be happy if they barely get "blue John." It is not counted justice and equity, from the point of view of the child, that, because one square mile happens to have five thousand children, and another perhaps fewer than fifty, therefore a law, which pretends to give free education to all, should distribute money for ten months' schooling to the former and barely enough for three months' to the latter. Indeed, the belief is growing that all children in the State should have equal opportunities, whatever be the difference in the individual cost of tuition, and that the State as a whole shall be taxed for this purpose. Mr. Allison's bill copies too closely the old law in these respects, to be popular with representatives from the country, and we learn that a substitute is likely to be introduced shortly. What this bill is like we cannot guess; but we can maintain that any law which would remedy the defect here discussed must be a radical departure from the old law, and quite unlike Mr. Allison's bill throughout.

Teacher—Now, boys, if one of you were to find something petrified, what age would you attribute to it?

Smart Boy—Stone age.

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A certain small boy who has a sister named Nellie was quite obstreperous the other day, and his mother said: "If you behave so badly God won't love you."

"Huh!" he exclaimed. "God loves me all right enough. He loves me better than he does Nelly."

"How do you know that?" asked the mother.

"Didn't he make Nelly a girl?" was the response.

PRIMARY DEPARTMENT.

CONDUCTED BY MISS M. A. HOLTON, DIRECTOR PRIMARY GRADES
OF THE SALT LAKE SCHOOLS.

THE INFLUENCE OF GOOD LITERATURE.

The value of the teaching of literature can not be over estimated. For the cultivation of the imagination there is no richer field. In imagination the child is carried by Longfellow or Whittier over the scenes which they so beautifully describe. Like the "Bare-foot Boy," he wanders over the green fields and the fragrant meadows in search of the ripest strawberries and the prettiest lillies. He wanders through groves, climbs over fences, walks beside the brook, or lies beneath the blue skies of June while the fleecy clouds sail by. At another time, he sits, in fancy, by the broad old kitchen hearth and enjoys the sweet associations of those long winter evenings all through that dreadful snow storm in "Snow Bound."

With Longfellow he goes to the home of Hiawatha where he chases the wild deer, listens to the music of the birds, rides in a birch canoe, sees, feels, and does as Hiawatha did.

But these are only illustrations, There is much in all, or most, good literature that is suited to child life and from which the same results may be obtained.

Next to the help which the study of literature gives to the cultivation of the imagination is the help which it gives to language. By the reproduction of stories and descriptions the child must gain a power of thought-expression and language which he can get from no other source. Illustrative drawing and modeling are other sources from which thought and expression are gained in this work.

Next to the language I think we may place the knowledge which the child gathers. Around the stories of Hiawatha may be clustered all of the Indian manners, customs, and habits, and most of the Indian legends. With the teaching of literature there must necessarily be interwoven the teaching of geography, biography, and history. The authors must be known, as also the history and geography of the places and scenes of the stories.

One of the greatest values, in my estimation, to be attached to the teaching of literature is the influence it wields over the character of our pupils. I am a firm believer in the theory that a child cannot be reared in an atmosphere of literature without developing the

purest, noblest, and best that there is in him. In my recent studies of "Snow Bound" with a class of third grade pupils, while reviewing the characters, some of the thoughts expressed by those little ones were touching and almost pathetic.

Have we not reason to hope that some of the beautiful thoughts thus planted in these youthful minds will take root, and as the little mind expands so will their beauty expand?

MARY DYSART.

HIAWATHA'S CHILDHOOD.

PLAN FOR TEACHING:

- 1.—Tell the story.
- 2.—Teach the legends mentioned in the poem: Legend of the stars—of the moon—of the rainbow.
- 3.—Talk of the Indian's pride and liking for hunting,—the weapons used.
- 4.—Make a lesson of Hiawatha's love for the birds, squirrels, and rabbits. The music of the waves and winds to him.
- 5.—Teach quotations, and give reading lessons and language lessons.

The following story is merely suggestive. It may be used as a black-board reading to supplement the language lesson:

HOW HIAWATHA KILLED A DEER.

Hiawatha was a little Indian boy who lived with his grandmother, old Nokomis. They lived by themselves, in a wigwam, on the shores of a great lake. Hiawatha called it "Big Sea Water." Back of their wigwam was a large, dense forest.

Little Hiawatha loved everything in nature. The birds he called his little chickens and the fireflies he called his little candles. Often when the big round moon was shining in the heaven above him he would lie on the ground in front of their wigwam and listen to the waves as they dashed against the shore of the lake and to the wind blowing through the trees.

He seemed to think that the waves were talking to him and that the trees were singing to him.

Old Nokomis told Hiawatha many stories. She told him that once a great warrior had become very angry and had thrown his grandmother against the moon and that this was what had caused the

dark figure which he saw in the moon. She told him that when all the pretty wild flowers, which he saw growing in the forests and on the prairies, stopped blooming on earth they bloomed again in heaven and that this was the pretty rainbow which he saw.

Old Nokomis had a friend, Iagoo by name, who came very often to see them. He thought a great deal of Hiawatha, and once when he came to see them he gave Hiawatha a bow and arrow and told him to go and shoot a deer. This made Hiawatha very happy and away he started in search of the deer.

As he walked through the forest the birds sang in the trees, the squirrels chattered, and the rabbits played beneath the trees. They all seemed to say, "Do not shoot me little Hiawatha."

Hiawatha paid no attention to them but hastened along. Suddenly from among the trees a pretty little deer came out. For one instant it raised its lovely head and looked at Hiawatha. Down upon one knee went Hiawatha, whiz went the arrow, straight to the heart of the deer, and the pretty little creature dropped dead. Hiawatha took the deer home and from the skin his grandmother made him a coat; with the meat she made a feast to which she invited many chiefs and warriors. All praised Hiawatha and he was very proud of what he had done.

M. D.

FUELS.

The subject of fuels makes a very fitting successor to the nature study of the autumn months. We have watched the trees of today making ready for their winter's sleep; have noticed how they appropriated sunshine and air in the making of sap, the strengthening of the new wood and the protection of buds, and it requires no impossible imagination to picture those gigantic trees of the prehistoric times, storing up sunshine which was to be hidden for ages in the earth, only to come forth when most needed by man.

To the children of our school it has been more interesting than any fairy tale, and although to this study lessons in reading, spelling, language, geography, and number are very naturally correlated, we feel sure that the children have gained what is of more value to them, a reverence and love for nature, and a desire to discover more of her wonderful secrets.

We began these lessons with queries about the sources of heat. Why is a room on the northwest side of the building so much colder

than one on the east side? What time of day is coldest, which warmest?—thus making use of our meteorology observations. After a little further talk on the wonderful heat of the sun we were confronted with the fact that in spite of this there are times when its heat is not sufficient to warm our houses, —we must *make* heat. How? By burning things. Then we made a list of those things which will give heat by burning. Without a suggestion from the teacher this list included coal, wood, gas, gasoline, coil oil, and charcoal. Peat and coke were unknown and not given by the teacher until later in the course of lessons.

Is there any other way to get heat? This seemed for a moment to be a “puzzler.” Then we placed a gold ring against a little girl’s cheek. How cold it felt! We rubbed it vigorously on a woolen sleeve,—now, how warm! We pounded a nail, rubbed two pieces of wood together, remembered how often we had rubbed our hands to warm them. Thus we discovered a third source of heat. This is called friction, and the children were proud to use this term in giving sentences, telling how they might cause friction. On the street I often see a spark of fire caused by the friction of two objects,—what? The wheels of the street car and the track or the wire and the trolley. What runs these cars? Electricity is produced by friction.

The next lesson was introduced by the presentation of a piece of coal. Nothing new to any child, but,—“Would you like to hear it talk? It can tell you a wonderful story.” And all listened intently as the coal told its history, beginning with the time when Mother Earth was young and man had not come to live on her. One could almost feel their sympathy for the great trees,—flowerless, and the beautiful mosses and ferns, growing in lonely black swamps with no birds to sing among their branches nor animals to use them for homes.

How they enjoyed hearing of the visit of Old Ocean and the subsequent history of these wonderful trees as they were pressed by Mother Earth miles and miles below the ground! And their pleasure was great when the story reached the point where man came to free them, now so changed, from their long imprisonment. What a different feeling these children will have hereafter, for a blaze, when they remember that it is the sunlight which the trees drank in millions of years ago!

We next considered the *kinds* of coal. All were familiar with

hard and soft coal, and were pleased to be able to use the words, anthracite and bituminous. Graphite was shown and the source of another very common article,—the lead pencil, was learned.

At this stage it was easy to make them understand something of the nature of peat, and interest them in the people of Ireland who are so glad to get peat for fuel.

We wondered if coal is found in all countries and enjoyed locating, on the wall-map, the places where coal is most abundant. Next, we visited in imagination a coal mine, having as an aid a sectional drawing of a mine. We helped bring the coal to the mouth of the mine and load the cars which were to carry it across the country to places less fortunate.

We then tested the coal to find which ignites first, which burns most slowly. Called in memory to decide which makes the brightest blaze and which is consumed soonest.

Our next step was the manufacture of gas. A piece of bituminous coal was pounded to powder and placed in the bowl of a clay pipe. The opening of the bowl was cemented with plaster of Paris and the pipe suspended over an alcohol lamp. The coal baked, and gas came from the stem opening of the pipe. This was lighted and the manufacture of gas was no longer a mystery.

But is this the source of *all* gas? The discovery of gas wells just north of our city is an event too recent to be unknown to second grade pupils, and as one of the boys has an uncle employed at the wells, and another uses it in his home. the teacher was only assistant instructor in this branch.

The lesson on coal oil proved of interest far beyond the expectation of the teacher.

When the subject of wood was reached we tried as an experiment placing the following questions on the black-board:

What kinds of wood are used as fuel in Utah? Which kind will ignite first? Which burns out most quickly? Which burns most slowly? Which makes the hottest flame? Which makes the most ashes? How is wood prepared for burning?

They were read and copied by the children and taken home. The result was awaited, it must be confessed, with fear and trembling. Therefore, imagine our surprise, when on the morrow child after child appeared too eager to display his knowledge, to wait for the regular lesson period.

Then followed a lesson on charcoal. We learned what wood is

best for charcoal, something of the different methods employed to make charcoal, and discovered by floating a piece in water, why the piles used in building wharves are charred.

Each oral lesson of observation, experiment and information has its accompanying one in spelling and written language. Number was useful in determining weight, time for different experiments, comparison of size, etc.

Black-board readings were given frequently and the following story, printed on slips for each child was written to succeed the lessons on coal.

CLARA S. HILL.

THE STORY OF COAL.

"Willie, I need a scuttle of coal right away," called his mother, and Willie, who was playing with his dog on the porch, ran at once to get it.

He was not a very large boy and by the time he had reached the top of the cellar stairs the scuttle of coal felt very heavy.

He set it down by the grate and stretched himself out on the rug in front of the fire.

Very soon he thought he heard a queer noise, and as he listened, he was sure a piece of coal was talking to him.

"Well, well," said the voice, "now I know why I have lived so many, many years. At last I am going to be of some use in the world."

"Why," said Willie, "are you so very old?"

"Yes," answered the coal; "it is thousands of years since I first saw the sunlight."

"The earth was young then and man did not live on it. Nor were there any lions or tigers, or even birds to fly among the trees."

"I did not look at all as I do now, but was a tall, graceful fern. I grew with many other ferns in a very black swamp. There were giant trees growing there, too."

"The trees, and ferns and mosses in this swampy forest caught all the sunbeams they could and stored them away. Now I know why we did so."

"Well, after a long, long time old Ocean came to visit Mother Earth. He covered us all beneath his great waters. When he went away again he left a great deal of sand piled on us there in the great

swamp. Mother Earth pressed it gently down. She kept pressing. We all nestled closely together and soon were miles below the ground.

“There was no sunlight there and so we went to sleep. We slept many long years. We kept growing very hard and very black. We did not see the beautiful sunshine nor hear a sound.

“One day there was plenty of noise and the light peeped into our dark home.

“Men were digging down to us. Soon they had dug great tunnels and lit them with lamps. They cut our rocky sides into many pieces. We were piled on little cars and taken through these tunnels.

“Then they carried us up, up, until at last we were above the ground. How happy we were to see the sun once more!

“Now we were packed in large cars and we traveled many miles across the country. We were sold to a coal dealer in Salt Lake City.

“Only the other day your father came in and bought three tons of us. We have been lying in your cellar ever since.

“And now I see what all this was for. As soon as you put us into that fire the sunbeams which we stored away so many ages ago will burst out in beautiful flames. They will be glad to get out of their prison. Everyone who sees us will be made happy and warm.”

“My, how strange!” thought Willie, and just then his mother said, “Willie, will you please put some coal on the fire?”

As Willie did so he seemed to hear the coals laughing together and telling each other how happy they were.

They were so happy just because they were making others happy.

C. S. H.

NOTES.

The Academy has recently purchased a nice lot of tools for the mechanical department, and a new tool room is being arranged to accommodate them.

We are pleased to note a large increase in the number of students taking military drill, and we hope that the benefit of this will soon be observed.

Friday morning, February 14th, the hour usually devoted to Theology, was occupied by Apostle Lyman and Pres. Golden Kimball with valuable

instruction to the students in room D. They were attentively listened to for over an hour, and the wish that the school might be favored again soon was expressed by all.

Three excellent articles prepared for the Primary Department, miscarried through the mails and thereby reached us too late for this issue. They will appear in our next.

The members of the trigonometry class number seven, five gentlemen and two ladies. Miss Clark and Miss Richards are the first young ladies that have taken this subject in the Academy.

The Pedagogium held its regular session Saturday evening, February 1st. Prof. A. C. Lund delivered a lecture on "Music in Schools." Miss Janet Findlay gave a select reading, and several musical selections were rendered by Miss Ida Petersen and others.

The students in English D have decided to give a recital in elocution Saturday, Feb. 22. The class elected ten students to represent the work being done in expression. Two days of each week are given to drill in the fundamentals of expression, in which respect the Greek and Latin methods of teaching rhetoric are followed.

Bishop O. F. Whitney of Salt Lake City needs no words of ours to add to his laurels. As the fourth lecturer in the Polysophical lecture course he delighted the large audience assembled with the subject, "Oratory, Prophecy, and Poetry." It was the production of a master mind and seemed an embodiment of his subject. A finer example of the power of language could scarcely be given. The music by Mr. Hodson and Prof. A. C. Lund was thoroughly enjoyed.

The Leap Year party given under the auspices of the Polysophical Society was a grand success if numbers be an indication. One hundred and forty-five couples participated and "standing room only" seemed to be the order of the evening. In spite of the crush most seemed to enjoy themselves, and if there were masculine wallflowers they managed to keep themselves out of sight. A number of young ladies rewarded past kindnesses by escorting three or four young gentlemen to the party and exhibited true western spirit in not allowing them to act solely as decorations.

The lecture of Hon. John M. Zane on Daniel Webster, given before the Polysophical Society, Friday evening, February 14th, was most eloquent and inspiring. It is a great factor in education to become familiar with the famous men of our country and century. When the life of a great man is presented by an eloquent and scholarly lecturer the benefit is doubled. Such was the privilege given to the audience on the occasion of the fifth lecture in the Polysophical lecture course, and the lecturer succeeded in impressing on his hearers something of the grandeur of the character of America's most famous statesman,—Daniel Webster.

The third lecture in the series offered by the Polysophical Society was given by Dr. David Utter of Salt Lake City on the evening of January 24th.

The subject, Oliver Wendell Holmes, was presented in a way that held the closest attention of the audience. That Dr. Utter was thoroughly familiar with his subject and had a genuine love for the poet was apparent to all, and those who were so fortunate as to hear the lecture gained a deeper insight and a better appreciation of America's greatest humorous poet and his works. The lecture was interspersed with selections from Holmes' works, given in a most effective manner by the lecturer. Miss Estella Jacques recited, "How the Old Hoss Won the Bet," after the lecture, and Miss Ida Peterson sang two songs in her usual pleasing manner.

The U. C. T. U. held its third midwinter assembly at Spanish Fork, February 8th. The attendance was large and all voted it a most enjoyable and profitable time. The principal speakers of the day were Prof. Edwin S. Hinckley and Prof. Geo. H. Brimhall of the B. Y. Academy. Prof. Hinckley's paper on "Geology for Common Schools" was a decided success and contained many valuable points for the teacher. Other speakers occupied the time until noon with brief and well chosen remarks. The address of welcome by Mayor Argyle was especially good and richly merited the generous applause. Dinner was served at the hotel and voted as good as any that could be prepared in the State. Prof. Brimhall was in his most happy vein and held the entire attention of his audience from start to finish. A ball in the evening completed the day's program, and visiting teachers returned well pleased with the hospitality of the citizens and teachers of Spanish Fork.

It is rather unusual that the school has the opportunity of meeting the board of trustees face to face, but such was the favor granted one morning recently. President Young occupied the president's chair on the rostrum and with him were seen Pres. Geo. Q. Cannon, Treas. W. H. Dusenberry, Dr. Karl G. Maeser, Bishop Geo. D. Snell, Bishop Myron Tanner, Pres. David John, Bishop Thos. R. Cutler, Harvey H. Cluff, and Mrs. Susa Young Gates. Pres. Reed Smoot was absent in the East on business, and Hon. Don C. Young was unavoidably detained, otherwise the full board was present. President of the board, Brigham Young, spoke very eloquently to the school and gave most excellent instruction. Pres. Geo. Q. Cannon addressed the school in his fatherly way, and Bishop Cutler followed with a few well chosen remarks. To the regret of the school time forbade further remarks and they had to content themselves with merely seeing the other members of the board.

The concert given by the Music department, under the direction of Prof. Lund, February 8th, surpassed anything that has been given in this line recently. The chorus, composed of members of the school, proved that the musical talent of the Academy is of the best, and the taste and precision with which some difficult choruses were rendered gave evidence of careful and systematic training. Miss Ida Peterson never appeared to better advantage than in the trio with Messrs. Lund and Boshard, which was most artistically given, and in the duet with J. R. Boshard. Miss Jones also sang in a very pleasing manner, "At the Ferry." Miss Monahan gave

a piano solo, "Nocturne," by Chopin, and Misses Eva Maeser and Lulu Gates played the overture of "Othello." Mr. Chas. Olsen's violin solos, "Song Without Words," Mendelssohn, and "Trumerei," Schumann, were finely rendered. Prof. N. L. Nelson recited "The Legend Beautiful," in a most impressive manner, and responded to the encore with "The Charcoal Man." The entire program was characterized by the high class of the music omit, and concerts of this nature do much toward educating the students of the Academy to an appreciation of classical music.

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